

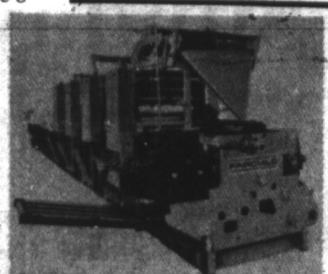
The Baptist Record

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Sunday School Board Establishes Its Ministry

By Joe T. Odie

Nashville, July 1, 1891—The new Sunday School Board of the Southern Baptist Convention, actually began its ministry today, when James M. Frost of Richmond, Va., accepted the position as corresponding secretary of the agency.

The Board was authorized by the Southern Baptist Convention meeting in Birmingham in May. Trustees met late that month and elected a corresponding secretary, but that individual declined. In early June the Board again met, and this time chose Frost. He now has accepted the position.

The agency will have its headquarters in Nashville, which is considered to be a central point for most effective service to all of the convention.

The board was not provided any financial resources, and is expected to have little or no income until the sale of literature comes toward the end of the year, but through some short-term loans has funded its program for the remainder of this year.

The responsibilities of the board were spelled out in the action establishing it at the Birmingham meeting.

Its task is to publish the Sunday School series, which for several years has been published by the Home Mission Board, and which, during the last year, has been published by the "Sunday School Committee" established by the 1890 convention.

The new board is to do its best to improve the series and to enlarge the circulation but is to "assume no other publication work except the proposed catechisms of John A. Broadus."

It is to assume the Sunday School interests in the territory of the Convention, including statistical information, keeping the Convention informed in matters of Sunday school work; to enter into a printing contract rather than following the leasing system in publication of the Sunday School series."

It is to "prepare a list of books for recommendation to the various Sunday Schools; to aid mission Sunday Schools through contributions of literature and money through state organizations, with the understanding that no system of state or subagencies will be

organized; and to take over the work of the Sunday School Committee after the issuance of the third quarter's series of literature."

The establishment of the new board brings to an end a long struggle within the convention. The action bringing it into being in Birmingham, was said by some to be one of the most dramatic events ever to take place during a convention session.

The debate as to whether there should be a separate publishing board had been going on for years.

Actually, a Sunday School Board had been established in 1863. Earlier boards had been the Foreign Mission Board, and the Board of Domestic Missions, now called the Home Mis-

sion Board, and in 1851 a Bible Board had been established as the convention's third agency. The Bible Board had not been very effective, and when

Several stories in this issue were rewritten as they would be written today rather than having been taken directly from the original story. This issue contains several stories of historical importance to Mississippi Baptists and to Southern Baptists.

Nashville, where it was domiciled, was captured by Union forces during the War, the convention, in its 1863 session, abolished that board. However, at the same session, Basil Manly, Jr., introduced a resolution, calling for a committee to look into the need for a board to promote Sunday Schools. Despite many objections Manly was able to persuade the convention to establish the board so the first Sunday School Board came into being in 1863. Manly was assisted by John A. Broadus, who had been a fellow professor of his at the Southern Baptist Theological Seminary, which had been located in Greenville, S. C., but in 1862 had closed

(Continued on page 2)

Atlanta SBC Sets Goal To Raise \$75,000,000

By Joe T. Odie

Atlanta, Georgia, May 1919. The Southern Baptist Convention has set for itself the unprecedented goal of raising \$75,000,000 for its mission and benevolent programs during the next five years.

This program is the result of months of discussions across the denomination, of setting great goals for advance of the denominational program, in these years immediately following the end of the great war.

On the opening morning of the convention, the president, Dr. J. B. Gambrill, set the tone for the action, when he said in his presidential address,

"It is my deep conviction that this Convention ought to adopt a program for work commensurate with the reasonable demands on us and summon ourselves and our people to a new demonstration of the value of orthodoxy in free action."

"It is, moreover, a conviction as deep as my soul that this Convention, representing the sentiments and convictions of millions of Christ's baptized

people, ought to send out to our fellow Baptists everywhere a rallying call to unite to make effective in all lands the unique message of Christ."

Other references come in speeches and reports calling for such action. Rufus W. Weaver urged a \$100,000,000 program in the next five years. Adoption of the great program came at the Thursday evening session.

At an early hour the great auditorium was crowded, first floor and two galleries. C. C. Coleman led the music, singing "In the Sweet By and By" and "He Included Me." Mrs. J. W. Cole, of Tennessee, sang most beautifully a charming solo. S. J. Porter, of Oklahoma, read the Scriptures. He spoke and commented helpfully thereon.

The subject for the consideration of the convention during the evening was the report of the committee on the financial program of the convention. It recommended that the convention launch a program for raising the sum of \$75,000,000 in five years for the various objects fostered by the convention.

The convention is to undertake the enterprise and assume the task in the new era of the world and respond to the call that comes from every land and nation.

The specific objects to which the immense fund of money is to be applied are education, state, home and foreign missions, church building, sanitaria and orphanages. The plan contemplated that the fund shall presumably be \$15,000,000 each year. The Executive Committee of the convention and the secretaries of the various state conventions shall distribute the fund among the various objects and apportion the amounts to the various state conventions.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, the largest seminary in the world, was the first speaker in behalf of the program. Dr. Mullins expressed his gratitude for the impressiveness of the objective and for the inspiration to do something big. He declared the program to be a challenge for enlistment, for imagination, for world regeneration, to opportunity, to faith and to unity.

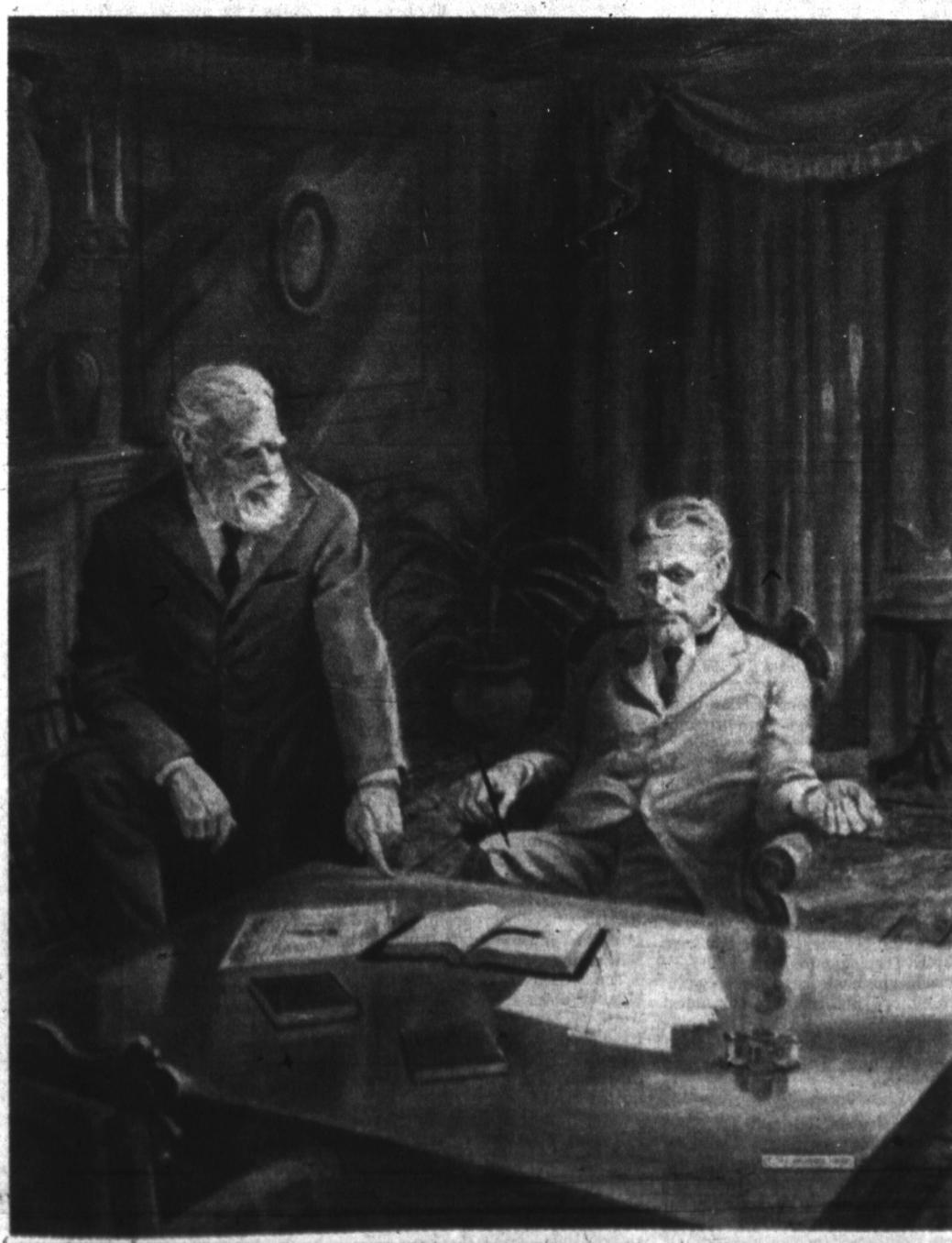
This splendid address riveted the attention to the great audience. It was strong and effective.

Dr. George W. Truett, of Dallas, Texas, spoke, expressing his conviction that it was a significant hour, not only for the world, but for Southern Baptists, and declared the convention would commit an incomparable error should it let the hour and opportunity pass unused. He urged attention to the ten thousand voices calling; pleading that the divided seas should be entered. He declared the time is come for the church people to think and serve in world terms, and since Americans had become world citizens, the churches must make their plans accordingly. He declared the gospel to be the only remedy for the world's needs.

The strong, forceful presentation of the theme, in connection with his experience overseas among the soldiers. He recited some tender incidents coming before him. It was difficult for the president to suppress applause.

AWAIT SENDING OF GOSPEL.
Dr. Len G. Broughton, now in Knoxville, but formerly of Atlanta, said he felt it time to pray that America should

(Continued on page 6)



J. B. Gambrill of Mississippi and J. M. Frost of Virginia spent a day together in a hotel room in Birmingham, preparing the recommendation which brought the Sunday School Board into being at the Southern Baptist Convention in Birmingham in 1891. Gambrill at that time was editor of the Baptist Record—Painting by Erwin M. Hearne, Jr., owned by the Baptist Sunday School Board. Used by permission.

Southern Baptists Meet In Columbus, Mississippi

By Joe T. Odie

COLUMBUS, Mississippi, 1881—The Southern Baptist Convention has just held its 26th session in this city.

The convention was organized in 1845 so this is its 36th year of existence. However, sessions were held only every two or even three years before the civil war, and only one session was held during that conflict.

This 24th convention is the first one to be held in Mississippi. There were 270 messengers, a somewhat smaller attendance than the 380 who assembled in Lexington, Ky., last year.

P. H. Mell, of Georgia, was the president. He had served last year, and was reelected to serve again next year at the convention which is scheduled for Greenville, S. C.

Preacher of the annual convention sermon was Sylvanus Landrum of Georgia.

This was a quiet convention, without any outstanding action. Reports were somewhat routine, but revealed that the agencies and the churches were making slow but continued advance, despite the problems which have existed through this "reconstruction" era in the convention territory.

One report which was somewhat disturbing was that of the Home Mission Board which revealed a "rivalry" with state bodies, which was closing doors to its work in a number of states. Indeed the only areas of mission service now left to the board, because of limitations placed upon it by the states are, "Florida, Arkansas, Louisiana, Texas, Indian Territory, and California." Despite the problems the Board continues its efforts, still sending out missionaries as its resources make it possible.

Mississippians attending this ses-

sion were: E. E. King, M. T. Martin, L. R. Burris, J. T. Freeman, T. J. Walne, W. S. Webb, J. B. Gambrill, R. E. Melvin, H. M. Long, R. W. Hall, J. W. Bozeman, H. W. Battle, J. L. Johnson, M. V. Noflinger, H. G. Van Landingham, T. G. Sellers, W. H. Patton, Z. T. Leavell, A. J. Seal, L. E. Hall, W. H. Hardy, L. D. Hiller, W. T. Ratliff, Joseph Gresham, A. A. Lomax, George Whitfield, S. D. Lee, M. M. Perry, Isham Melton, A. E. Atwater, A. L. Skinner, J. O. B. Lowry, M. C. Cole, W. E. Berry, C. M. Gordon, George Wharton, R. M. Lennell, J. M. Phillips, R. N. Hall, E. E. Miller, J. E. Buchanan, A. H. Booth, J. A. Covington, R. W. Hewlett, Gray Truman, E. W. Henderson, R. C. Gates, J. S. Berry, E. B. McNeil, John T. Christian, E. M. Parks, J. G. Andrews, I. J. Foster. There were also many sisters (Continued on page 2)

Long-Time Reader

Roxie (Mrs. J. N.) Nesmith, a member of Southside Baptist Church in Yazoo City, began reading *The Baptist Record* when the publication was only 14 years old. Born in 1880, Mrs. Nesmith has been a resident of Yazoo County all her life. She is still active in the programs of the church and attends regularly. Her husband, who retired as a Yazoo City policeman, died in 1964 at age 80.

The Doors Of Debt Close Behind Us!

By Joe T. Odie

Jackson, Ms., Dec. 7, 1944—The Mississippi Baptist Convention is now free from debt, D. A. McCall, Executive Secretary of the Mississippi Baptist Convention, announced today. The last penny of convention debt was paid last week.

Early in November McCall announced through the *Baptist Record* that the debt in the convention and its institutions and agencies was down to about \$23,000, and he urged treasurers of churches to send in Now Club receipts immediately after the end of the month, so that the debt could be liquidated.

At the state convention in mid-November there was a spirit of optimism, and general rejoicing that the task of paying the debts was so nearly completed.

Response from the churches has been so good during the past three weeks, that the debts now all have been paid. For the first time in many years the convention is completely out of debt.

This issue of the *Record* carries the names of thousands of individuals and hundreds of churches, who through the Now Club and by other means, have made this glorious day of victory possible.

The state now joins the Southern

Baptist Convention in being debt free. The larger body completed payment of all of its debts just before the end of last year. The goal of the slogan "Debt Free in '43" had been achieved. Other states have achieved the debt-free status, several of them reaching it ahead of Mississippi. Others are nearing the goal.

All of this gives promise of a glorious future, as new programs can now be projected, and plans can be set, according to convention leaders.

In connection with the achievement, McCall issued the following statement: (abridged)

Thank You

Few people or plans have the privilege of accomplishing as much within the brief span of four short years as has the Now Club.

It was not cradled figuratively in silks and satins in days of prosperity as is the Centennial Crusade. The Now Club came into being in the day of denominational poverty and crisis. Our Baptist Bonds had been discounted. We were having to increase debt and issue new bonds to pay interest on bonds, and the spirit of our people was weakened, if not broken, and some were in bad temper. God our Father set forth the Now Club in the minds and

(Continued on page 2)

Sunday School Board Begins Its Ministry

(Continued from page 1)

its doors because of the war.

Leaders of this board felt that it was able to accomplish little, because of the war and other conditions, but actually by 1866 it has published hymnbooks, children's question books and catechisms, teacher's and pupil's class books, and other printed materials of various sorts for use in Sunday Schools. One of its publications was "Kind Words for Little Children", the beginning of the Kind Words series which has been continued to this day.

The first Sunday School Board died in the "panic of 1873" and its publication responsibilities were passed by the convention to the Home Mission Board. However, that board was instructed to "incur no additional debt whatsoever on Sunday School publications." The Board did work out a plan of publication and Kind Words and lesson leaflets continued to be published.

The problems of the publication of Sunday School literature by a Southern Baptist Convention agency, were compounded by the aggressive activity of the American Baptist Publication Society in the area. This well-established agency, published what was known to be a splendid series of Sunday School materials and sent its agents all over the South to enlist the churches in using its materials. It had been successful in its efforts, and had won many leaders to the position that it was the only agency needed to supply Sunday School materials to Baptists of the whole nation.

The debate continued for years, but leaders who believed that the Southern convention must produce its own materials did not give up their aggressive fight for that position, and the Home Mission Board saw growth in its outreach with its materials.

Efforts were made by the convention to reach some agreement with the American Baptist Publication Society concerning its activities among Southern Baptists, but this could not be done. The northern agency felt that it should be "the publication organization" and refused to accept compromise. Agitation continued.

In February, 1890, James W. Frost, a pastor in Richmond, Va., published an article in the *Religious Herald* of Virginia, announcing that he would offer resolutions at the next Southern Baptist Convention which was to meet in Ft. Worth, Texas, that the convention established a publishing board. Opposition to this idea came from every state publication in the convention, except two. The Western Recorder of Kentucky, and the Baptist and Reflector of Tennessee.

However, Frost did present his resolution at the 1890 convention, and it was referred to a committee of one person from each state to report at that meeting. The committee did not bring a unanimous report, but the majority report by Frost, who was on the committee, was adopted. It provided that a standing committee of nine be appointed to take over "all the interests of Sunday School promotion and publications" from the Home Mission Board.

Dr. I. T. Tichenor, corresponding secretary of the Home Mission Board, was in full accord with the proposal, and gave his full support and cooperation to it.

The Sunday School Committee carried on its assigned responsibilities for one year, but reported to this year's convention in Birmingham (1891) that "the needs of the denomination required either a considerable enlargement of its powers, or, preferably, the appointment of a board to whom these great interests could be entrusted."

This report was referred to a special committee, made up of one member from each state; with instructions to bring a report later in the convention. When this committee met, it found that it could not reach agreement, so decided to choose one person from each side of the issue (those for the board, and those against it) to act as a subcommittee to recommend to them a report to be carried to the convention.

Chosen to represent those who approved the establishment of the board was James M. Frost of Virginia, the man who had made the original proposals, and to represent the opposition was J. B. Gambrell of Mississippi, Editor of the *Baptist Record*. Gambrell had long opposed the idea of the new board, telling it was not yet the time for such a board to be formed.

It was out of the appointment of this sub-committee, that came the highly dramatic hour in the convention.

(This is revealed in this historical overview taken from later reports.)

Frost and Gambrell spent a full day in a Birmingham hotel room, praying together and discussing what kind of report they would make to the committee.

Let Dr. Frost tell the story of the meeting of Dr. Gambrell himself to frame the report: "It was a serious task: We represented opposing sides of the issue, but realizing the mighty moment into which the denomination had come and what would be the far reach of our action in the settlement of the impending question, we set ourselves to the task with the best that was in us. We both cherish in sacred memory the experiences of those days in work to that end."

"We spent a whole day together in

our room at the Florence Hotel—he and I, alone, and yet, I venture to think, hardly alone. We discussed many things that day besides the Sunday School Board, sometimes telling about sermons we had preached, sometimes exchanging views about pastors or scripture, sometimes talking about the wonders of Providence in caring for His cause, but never once losing sight of the charge committed to us. At the close of the conference he proposed to let me write the report and even name the location of the Board, provided he would write the closing paragraph. When the report was written, and he added his words, they were accepted, provided he would let me add one sentence. He consented and the task was done so far as the subcommittee was concerned. It was the outcome of an effort by two men believing in each other, differing widely at the start, and in the end thinking themselves together. That report stands in the minutes of the Convention today just as it was finished that day in our "upper room" in the Florence, without any shadow of a doubt but that an Unseen Presence was molding the two into one."

Here is the famous paragraph to which Dr. Frost refers, taken from the 1891 minutes of the Southern Baptist Convention. The paragraph, except the last which was written by Dr. Frost, was written by Dr. Gambrell: "In conclusion, your committee in its long and earnest consideration of this whole matter in all of its environment, have been compelled to take account of the well known fact that there are widely divergent views held among us by brethren equally earnest, consecrated and devoted to the best interest of the Master's Kingdom. It is therefore recommended that the fullest freedom of choice be accorded to everyone as to what literature he will use or support, and that no brother be despaired in the slightest degree on account of what he may do in the exercise of his right as Christ's free man. But we would earnestly urge all brothers to give to this Board a fair consideration and in no case obstruct it in the great work assigned by this Convention."

Professor J. H. Farmer, a visitor to the Convention, describes the scene that followed the reading of that report. Referring to Dr. John A. Broadus, he wrote: "Influence? Though he held any office in the Southern Baptist Convention, I saw him do a thing in that Convention that no other man could have done. A great fight was expected over the report of the Sunday School Committee. A hot controversy had been going on in the papers and then went to that Birmingham Convention with speeches ready. They were eager for the fray. The moment had come. The report had been read. Discussion was in order. There was what all felt to be the lull before the storm. Broadus seized the opportunity, stepped to the front, and spoke. Every word throbbed with emotion; it was a brief but passionate appeal for peace. The great throng bowed to his will. Not another word was spoken; the report was adopted in silence. And even as I write the tears come unbidden as I think of the old veteran sitting there, his head buried in his hands, and his whole frame heaving with emotion, which, if I mistake not found relief in silence."

Here is Dr. Frost's description of

The Doors of Debt Close Behind Us!

(Continued from page 1)

midst of His people, called Mississippi Baptists. We owed \$910,000 at that time. It was second only to the debt of the Texas Convention. Many of our people said it could not and would never be paid.

Today Mississippi Baptists are "Debt-Free" in deed and in truth. Nothing so far as we know is under cover. Through the Now Club we have saved \$284,000 in interest. Our hearts are happy! Our spirits are revived! We taste the fruits of VICTORY!

Writing on it editorially, Editor A. L. Goodrich used the subject "Death Notice" and said (December 14, 1944):

DEATH NOTICE

As announced in last week's issue of The Baptist Record the Mississippi Baptist debts have passed away.

They had been with us for many years. They had dogged the footsteps of Mississippi Baptists and retarded much worthy work as well as providing excuses for large numbers of Mississippi Baptists to do nothing or much less than they could.

These debts were very vigorous and clutch to Mississippi Baptists. For years they grew. To their credit they had many friends.

A few years ago, the Baptists of Mississippi became aroused because of the deadening influence of these debts and also became convinced that they could be paid.

Usually tears are shed in connection with death. This is true of the death of Mississippi Baptist debts. But the tears are tears of joy and thanksgiving.

(Continued on page 8)

that hour: At the hour of the special order on Monday morning the great hall was crowded to the limit. I reached the hall with the report fresh from the committee and was unable to enter the building, but was literally lifted in through a window, and made my way to the platform as the report was already being called for. The excitement and expectation were intense. The rumor had gone out of a "battle between the giants" like the Battle of Waterloo, but no one certain as the outcome. I had scarcely finished reading, when the audience hushed to stillness, and before I could address the president, Dr. John A. Broadus was on the platform and in command of the occasion. And in less time than I can write it he had brought the convention to a vote. No one knew how, but all saw it done, and acquiesced to the decision. He did what few men may do once, but perhaps no man would try a second time. He did not move the previous question, for that would have failed, but he accomplished the same result through the sheer power of his influence. He made no speech, besought that others would not speak, and waited to see what would happen—a sublime moment of heroism and faith."

The next week after the Convention there appeared in the *Baptist Record* the following from an editorial: "If we read the signs of the times aright the Baptists of the South, as represented by the Convention, believe they need to control and purvey their own Sunday School literature and manage their own Sunday School work. It is for that reason that the Board exists and for the same reason it will doubtless continue to exist. We stated before the convention met that in our opinion the question should be fully and freely discussed in open Convention and decided on its merits, for it is hard for us to believe any question is finally settled until it is settled on its merits; and then whichever way it went, it would be the policy of the Convention and no longer susceptible of annual agitation. But some good brethren, and Dr. Broadus among them, thought otherwise and to whose superior piety, if not judgment, we assent, with the hope that the thing that was done was the best thing to do, but all of it was done in real good faith, and that we are now to have an era of quietness in the Convention, and a real prosperity among our churches and Sunday schools. As to the result we have no fear for we believe that this whole thing is providential and that He whose we are and whom we serve is working and will work out the greatest good not only for all our Southern, but all our American Baptists. Let us all with one accord partake ourselves to the work of the Master as it lies nearest to us. May the God of peace be with us all."

The Sunday School Board was born. With the election and acceptance of James Frost, as Recording Secretary, the board began its work. Frost brought his own private desk to Nashville and set up offices in a room borrowed from the Tennessee Baptist State paper. Funds borrowed from his wife were used to finance the beginning of the agency.

Note: issues of the *Baptist Record* for the years 1889-91 are not available, so there can be no quotes of Dr. Gambrell's statements either before or after the 1891 convention.)

Here is Dr. Frost's description of



Delegates to the Southern Baptist Convention, convened at Columbus, Miss., May 5, 6, 7, 8, 9, 1881.

Southern Baptists Meet At Columbus, Mississippi

(Continued from page 1)

and brethren not delegates, according to the *Baptist Record*. It can be seen from this that almost one-fifth of the registered messengers to the convention, were from Mississippi.

Baptist Record States Concerning the Columbus Convention.

Columbus Hospitality

We have never seen it exceeded, or even equalled, we believe. Pretty much the whole city threw open doors to welcome the convention, and the only complaint we heard, was that there was not enough company. The people seemed to take the greatest pleasure in having the brethren with them. Columbus has not only done honor to herself in this matter, but she has reflected credit upon the whole state.

As the organ of the state convention, the *Record* thanks the good people of this charming little city, for so splendid an exhibition of true Southern hospitality.

Our home was with Dr. Brownrigg, who with his sister Mrs. Waddell, and Miss Mary Brownrigg, (his niece), and Mrs. Green, the servant, left nothing further to desire. Every comfort of a true home were mixed in with delightful social intercourse, made our stay in this family as pleasant as could be.

Southern Baptist Editors at Columbus

Dr. H. H. Tucker of The Christian Index, Ga.; Dr. J. R. Graves of The Baptist, Memphis; Dr. A. E. Dickenson of The Religious Herald, Va.; Dr. H. H. Harris of The Religious Herald; Dr. J. William Jones of the Southern Historical Papers; Dr. O. C. Pope of the Texas Baptist Herald; Elder William Ferguson of the Central Baptist; Dr. S. H. Ford of the Christian Repository; Dr. Matt Hillsman of the Reflector, Tennessee.

The Columbus Convention—Afterthoughts

(*Baptist Record*, May 19, 1881)
Since the great convention adjourned we have been pondering its makeup and its doings. Here are some of our thoughts:

Personnel

Unquestionably it was a very able body of men. The president, Dr. Mell, is without a peer almost as a presiding officer. He is the author of a work on parliamentary practice which has had a large sale. In the chair, President Mell is the embodiment of coolness and urbanity. Then there was Dr. Boyce, the president of the Southern Baptist Theological Seminary, and Dr. Broadus, his confere, a host of Southern editors, and many of our ablest pastors.

The whole made a body of great strength, both the aggressive and progressive.

Elements

were to be observed, both effecting each other, as they always should. The young men were generally aggressive, as to new methods, while the older men were, as a body, for the old ways of doing. As may be guessed, we were right much for new methods. Of one thing we feel sure, it is a mistake to have so many committees. To our mind, we would do better with one

fourth of the reports. This is simply the judgment of one man.

The Speaking

was very good, though not above what we have often heard in bodies of less standing. The main fault was the length of some of the speeches. So far as we heard, only one speaker seemed to be in a bad humor, and why he should have been so, no one can tell. It is a pity that men speaking on religious subjects, can't be religious in their tone and remarks. Men, however, must fail now and then. We all do.

The Seminary

was represented by Dr. Boyce. It is nearly out of the woods. Less than \$25,000 needs to be raised to put the institution on its feet, and to insure its future. How glad we are for Dr. Boyce's sake, and for the sake of our churches and pastors. No one has been more faithful to a great trust under great difficulties than has Dr. Boyce. We congratulate him and the denomination, but we must add that all hands should help to raise the little that is wanting.

Foreign Missions

We are sorry that no real progress was made during the last year, in the way of enlarging the liberality of our people. Yet, in other respects, there has been progress. The blessing of God has been upon the preaching of the Word in foreign fields. New missionaries are ready to go out, and new ones.

Mississippi Plays Role In Radio-TV

By Joe T. Odle

Southern Baptists' Radio and Television Commission in Fort Worth, Texas, is a relative youngster among the denomination's agencies, but its Christian impact is felt every day of the year somewhere in the world.

It was in January, 1941, just 11 months before the bombing of Pearl Harbor, that Dr. M. E. Dodd, pastor of Shreveport's First Baptist Church, stepped to a microphone in his church auditorium, and delivered a message entitled "Christ and Human Crises."

It was the first broadcast of "The Baptist Hour" radio program, currently broadcast on 365 stations, 19 of them in Mississippi.

The Commission utilizes the talents of many Mississippians to carry out its work. Dr. Frank Pollard, pastor of the First Baptist Church, Jackson, was "Baptist Hour" preacher for two months in the summer of 1975, and during the last quarter of 1976.

Jerry Clower of Yazoo City serves "Country Crossroads" as a regular comic personality.

Robin H. Mathis, manager of Radio Station WCPC-AM-FM, Houston, Miss., is the trustee representing Mississippi Baptists with the Commission.

Dr. Brooks Wester, pastor of First Baptist Church, Hattiesburg, Miss., is a former (1962-64) trustee chairman of

the Commission.

The agency which now produces and distributes 39 radio and television programs on a regular weekly basis to 2,630 different stations in the U.S. and 40 other countries, is headed by Paul M. Stevens, who was reared and educated in Mississippi, attending both high school and college in Clinton.

As a matter of fact, the president of the Commission, and the executive vice president, Alvin 'Bo' Huffman, Jr., were roommates at Mississippi College in Clinton.

Mississippi Baptists play a large role in the ministry of the Radio-TV Commission. They gave \$103,930.11 of the Commission's total income from the Cooperative Program in 1975-76.

Mississippi has 17 television stations and 165 radio stations which currently broadcast programs produced by the Southern Baptists' Radio-TV Commission. During the past year, these stations have given public service time valued at \$149,362 to these programs.

For the past half dozen years, the Commission has majored on program response as one gauge of the success of the ministry of broadcasting. A total of 850,578 letters were received from the various programs from 1970-75. Of these, 6,859 individuals made life-changing Christian decisions.

Leavell



Conference Honors 1976 Top Baptisms

The top eleven churches in number of baptisms in 1976 were honored during the state Evangelism Conference.

Highest in the state last year was Fellowship Baptist Church, Hattiesburg, which baptized 116 persons. Herschel Wren is the pastor.

Second was Jackson's Broadmoor Baptist with 104. Its pastor is David Grant. Third was Greenville First, with 98; pastor G. Barry Landrum. And fourth was Horn Lake First with 97; pastor, Billy E. Roby.

Temple Baptist Church of Pascaugoula, pastored by Jack Stanley was fifth with 95. First, Jackson, was next with 93, pastored by Frank Pollard. Next was Southaven's Greenbrook with 92 baptisms, pastored by Ray Featherston.

Vicksburg's Woodlawn, with pastor Paul Brooks, was eighth with 90 baptisms. Next was Escatawpa church in

Escatawpa with 82, pastor, Ralph Young.

And tied for tenth place with 81 baptisms each, were Southaven's Colonial Hills with pastor Jack Nazary, and Jackson's McDowell Road church with pastor John Hilburn.



Wren and Earl Kelly

Hong Kong Evangelism Campaign Under Way

RICHMOND (BP) — A major city evangelistic penetration and saturation program has been planned for Hong Kong for the next two years with specific campaigns and activities for each month.

The Southern Baptist Foreign Mission Board's department of evangelism and church development is working in cooperation with the Hong Kong Baptist Convention and Southern Baptist missionaries to conduct the evangelism project to win Hong Kong's almost five million people, according to James W. Cecil.

Stewardship Commission Names Taylor

NEW ORLEANS (BP)—Members of the Southern Baptist Stewardship Commission here approved the commission's 1977-78 budget, elected a Mississippian as chairman of its Cooperative Program Committee and heard an address on "The Role of the Commission Member."

The new Stewardship Commission budget, in excess of \$1 million for the second year in a row, was arrived at through a budgeting process which listed the cost of each ministry of the commission as it related to the commission's program statement, according to A. R. Fagan, the commission's executive director-treasurer. "This is just one of the ways by which we demonstrate our commitment to carrying out our program responsibilities," said Fagan.

The commission re-elected Lyle Garlow, assistant executive secretary and director of public relations for the Baptist General Convention of Oklahoma, as chairman. Also re-elected were David C. (Bill) Bates, a layman from Pineville, La.; as vice president, and Eugene Fleming, pastor of First Baptist Church, Franklin, Ky., as secretary.

Ben C. Fisher, executive director-treasurer of the SBC Education Commission, delivered an address during the opening session of the commission's meeting. Fisher stressed the responsibility of the commission members in seeing that the agency carries out the program statement called for in the Organization Manual of the Southern Baptist Convention and suggested various ways commission members could fulfill this responsibility.

In other actions, one committee chairman was re-elected and two new chairmen named. Robert H. Botta, a layman from Wichita, Kan., was re-elected chairman of the commission's stewardship development committee. Newly elected chairmen are Howard Taylor, pastor of Calvary Baptist Church, Greenville, Miss.; Cooperative Program committee; and Bernard W. Dougherty, pastor of Calvary Baptist Church, Santa Fe, N. M., stewardship development committee. The officers and committee chairmen make up the commission's executive committee.

Southern Baptist missionary associate currently under assignment in the board's evangelism department.

"We expect the most significant growth in church membership among existing Baptist churches that the British crown colony has ever experienced," Cecil said. Furthermore, he anticipates that house churches will set a new pattern for centers of worship in the colony.

Planning sessions were held during the latter part of 1976 when the calendar of major events was projected by convention leaders and Southern Baptist missionaries with the assistance of Joseph B. Underwood, the Foreign Mission Board's consultant in evangelism and church development and author of the Major City Evangelization Plan that the board uses.

The Hong Kong Convention has elected 12 Major City Evangelization committees that will function during the two-year emphasis. They will serve in areas such as special events, stewardship development, music development and publications. Programmed guidebooks to assist these committees in carrying through their various areas of responsibility are being prepared now, according to Cecil.

Daniel Y. K. Cheung, pastor of the Chinese-language Kowloon Baptist Church, is chairman of the Major City Evangelism steering committee for Hong Kong. He anticipates all of the 56

churches and chapels in the convention will participate, Cheung said.

The Hong Kong Convention is developing a logo to be worn on clothing and used on letterheads, magazines, books and bulletins to serve as prayer reminders and conversation starters.

In March, Baptists will be enlisted to open their homes to Bible studies.

"They hope to have 2,000 homes taking weekly studies within a year," Cecil said. The convention hopes many of these will become house churches, especially in high rise apartments where most of them will be established, he added.

The Major City Evangelization strategy also includes mass distribution of scripture portions, leadership conferences, evangelism conferences, Witness Involvement Now (WIN) schools in every church and mutual interest clubs. The interest clubs, Cecil said, would "provide avenues for Christians to witness to non-Christian participants."

In July 1978, the Ninth Baptist Youth World Conference will be held in Hong Kong. A significant number of youth will participate in personal witnessing at that time. Baptist World Alliance officials expect about 6,000 young people to participate in the youth congress, according to Cecil.

A city-wide crusade will be conducted in October 1978 followed by simultaneous crusades in every church of the convention.

Strauss dance is not the spiritual barometer of a church.

"Instead," he said, "look in on the Wednesday evening prayer meeting." Strauss said to look for people who grow up spiritually and win other people to Christ. He explained that the first Chapter of the book of James in the New Testament gives several tests for spiritual maturity.

"How do I react to my trials?" is one. "Blaming God is a mark of immaturity," said Strauss.

The second test Strauss outlined was in how one resists temptation. "Lust conceives when the will surrenders to the desire," he said. "In other words, you have sinned when you 'would if you could.'"

Another test of spiritual maturity is in the type of response to the truth. "We don't go to church for casual look at the Bible. We need a continued search of the Scriptures," he said. People should come to the Word of God, he said, the way they go to the reading of a will, asking, "what's in it for me?"

The final test Strauss mentioned was in how one restrains one's tongue. "Isn't it strange that it's the little member that spoils the membership?" mused Strauss.

"The tongue has the power to direct, destroy, defile, or delight," he said. "And parents who are liars can expect their children to be liars."

Howard Foshee of the Baptist Sunday School Board in Nashville, told Evangelism Conference participants that a pastor needs for deacons and other church members to support them, particularly in crisis times. "Our research shows that in time of crisis, a pastor goes first to his wife, then to a family member, then to a church member somewhere else, then a pastor in another denomination. What does this say about the spirit of competition?" Other speakers for the evangelism conference included Russell Bush, a deacon at FBC, Columbia; John G. McCall, pastor, FBC Vicksburg; John Brock, pastor, FBC, Gautier; Jack Stanton, professor at Southwest Baptist College, Bolivar, Mo.; Marvin Graham, deacon at Mt. Olive Baptist Church, Mt. Olive; John Causey, pastor, FBC Corinth; and Bobby Sunderland, director of mass evangelism for the Baptist Home Mission Board, Atlanta, Ga.

Sojourners Needed To Fill Requests

ATLANTA, Ga. — A 1977 Sojourner will work in a gospel movie bus in St. Louis, Mo.

Another will direct playground activities in Gadsden, Ala.

Still another will help prepare supplies for hiking adventures in Colorado.

About 70 positions are available so far in the Home Mission Board's ten-week mission experience for high school-age students. The deadline for requests and applications is the end of February.

Mike Robertson, coordinator of the Sojourner program in the Department of Special Mission Ministries, says, "I have a personal goal of 100 Sojourners this year." That would equal the total number since the program began in 1974.

To qualify a student must have completed the 11th grade and be 25 years old or younger. Last year, 27 Sojourners were "rising" juniors (just completed the 11th grade), 28 had just finished high school, two were working high school graduates, and one was a college freshman.

The students serve with no pay — usually in the student's home state or an adjoining state. If finances permit, more distant assignments can be made.

The Sojourner, family or friends are completely responsible for travel expenses, room and board and spending money. "in some case," says Robertson, "the mission field will take care of some expenses, but the financial responsibility is totally with the Sojourner."



"The reason we don't have spiritual power is we've marked out illiputian tasks and ask God to bless our deeds."

He asked how has it been since a prayer time was held in churches where the people asked the Lord to choose out the brightest from among the young people and set them apart for His service. "Have you dedicated your own children to this service?" he asked.

"You don't hatch baby chickens in a deep freeze," he said.



Music for the Evangelism Conference was provided by several groups. Above is a laymen's chorus which sang on the first night of the conference. Also singing were Clint and Jarvis Rose Nichols, David and Laura Prevost, The Seminarians, Larry and Brenda Grafton, Mississippi Singing Churchmen and Singing Women, R. L. and Beth Sigrest, and the Mississippi College Cantata Choir.



Distribution Approved For Thai Bible Project

BANGKOK, Thailand (BP) — The first student project approved at the Ramkhamhaeng University since the military coup here was the recent distribution of 20,000 gift Bibles on campus.

"This was the first student initiated project of any kind approved at the university since the coup of Oct. 6, 1976," said Maxine (Mrs. Robert R.) Stewart, Southern Baptist missionary press representative in Thailand. She said faith, prayer and diligence finally led to administrative approval for the distribution.

Prior to the recent government change, Ramkhamhaeng University was the scene of virulent student demonstrations and intense political activity, according to Mrs. Stewart.

"Following the coup in which a number of university students were killed or jailed or fled to neighboring Communist countries, all student activities were prohibited," she said.

The Christian students, organized into cell groups, could no longer openly meet, hand out tracts, or hold assemblies, put up posters, or have any public meetings on or off campus, according to Mrs. Stewart.

The 60 Christian students felt impressed to attempt a massive scripture distribution on campus, contacted the Gideons International, and were given 20,000 New Testaments.

The students took the Bibles to 10 campus locations for distribution and

in less than two and a half hours, all were gone. While the Christians prepared to leave, students continued to come by and ask for Bibles.

The students who gave the Bibles away said they did not see a single volume thrown away or discarded. Southern Baptist Missionary William W. Smith Jr., who is involved with student work at several of the Thailand campuses, helped the students with the project, along with several members of Gideons International.

Ramkhamhaeng University is one of the largest universities in Asia with an enrollment of more than 100,000 students, according to Mrs. Stewart.

1977 Medical Volunteers To Go To 22 Countries

RICHMOND — The medical-dental volunteer program of the Foreign Missions Board will attempt to fill more than 100 requests in 22 countries during 1977.

This total does not include a request for volunteers for a medical project that would include 30 participants in the nation of Grenada, a Caribbean island.

Harold E. Hurst, associate to the board's medical consultant, said the exact number of volunteers needed in each country will be determined by the

varying lengths of time each volunteer is able to give.

Volunteers usually go for about a month, but some can only go for two or three weeks. Occasionally a volunteer is able to give six months or a year to such a project.

Although the majority of the requests are for physicians, there are also requests for dentists, dental teams, laboratory technicians and other medical personnel. Doctors with many different kinds of specialties, especially surgeons, are needed.



Two new officers of the Mississippi Christian Action Commission are shown above with the executive director, J. Clark Henley. At right is Macklyn Hubbard, chairman of the commission and pastor of First Baptist Church of Cleveland. Standing center is George Lee, the vice-chairman, who is director of missions for Lawrence, Marion, and Tallahatchie counties. The secretary is Ann Alexander, Jackson businesswoman, who was not present when the picture was made.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Liquor And The Camel's Nose

The old saying is that if you let a camel get its nose inside the tent, pretty soon you've got the whole camel in there.

So it is with the people who peddle alcohol.

Mississippi is legally a dry state, but the out-of-state visitor would have trouble recognizing it as such. He is able to buy liquor in almost every motel or hotel in the state and in a great number of restaurants. He is also able to buy beer and wine in many grocery stores. The liquor peddlers got a local option clause passed in the state, and in most areas the voters, obviously including many Baptists, went to the polls and took the wet option.

One of the areas that has steadfastly refused to vote wet is Rankin County, but don't feel pity for the liquor interests. They got their nose inside the tent when the Legislature passed a bill that made liquor sales legal at the Jackson airport, which is in Rankin County. They did this by saying that anything that is legal in a municipality is also legal on property outside the municipality and owned by the municipality, even though it may be illegal in the area in which the property is located. This is far-fetched, to say the least.

Back when the local option set up was established, however, a statement was made by the Legislature that it didn't want to encourage any more drinking; it simply wanted to be able to control bootlegging. Historically, of course, the legality or illegality of alcohol in an area seems to have little relationship to the activities of bootleggers. They seem to be able to thrive even though the sale of liquor is legal.

Later the Legislature, seeking to be true to its word, passed a bill prohibiting the advertising of alcoholic beverages.

But it was too late, the nose was already inside the tent. Now comes the

bill to make lawful the advertisement of alcoholic beverages in any type of media, including billboards.

Not only billboards would be included. Whereas now the signs in front of package stores are strictly limited in size, this would change. Signs constitute advertising. Package stores would install huge windows so that their wares and the advertising inside would be visible.

Newspapers in the state would begin getting offers for fat contracts for liquor ads, and they would be hard to turn down. It would also be more difficult for one of those papers to fight liquor if it were making a great deal of money off of its advertising.

There is no question as to the damage that liquor does. It causes more hardship, heartache, and death than just about any other one thing. Even the liquor peddlers mouth a plea for moderation in its use. Advertising, however, is not aimed at moderation.

One advertises in order to sell as much of his project as he possibly can, and advertising is peculiarly public. It would be seen not only by those who practice moderation. If it would be seen by the alcoholic and by the one who is influenced by the ads to begin a career of drinking.

Give thought to the fact that when you take your children in the grocery store there would be big signs advertising the beer that is sold there. The movie houses would be able to run liquor ads, and they would be legal on television.

The word is that the House bill on liquor advertising (HB 830), died in committee. The Senate version, however, didn't die. It is still alive and if passed by the Senate will go to the House anyway. It is SB 2071.

Now folks, there are a lot of fine legislators fighting this sort of thing tooth and nail. It looks, however, as if they may be fighting a losing battle if they don't get the support of the people

of Mississippi who are against it.

We cannot afford to establish a Baptist lobby. On some matters, however, the attitude of Baptists should be so solidly together that their will would be known in the Legislature. There are enough Baptists in the state that if we were to make an effort we could be an influence on any kind of moral legislation that would come along. For that matter, there are a great number of Baptists in the Legislature. Thankfully, some of them are in the forefront of the fight to keep this liquor advertising bill beat back.

If it passes, however, it can only be said that Baptists let it slip by.

The House has already passed a bill allowing the sale of liquor in resort areas on election days. Not such a big thing, perhaps, but remember the nose of the camel. And if you don't want liquor to be sold in your area on election day, it might be well to try to figure out how to define a resort area.

Another bill of high interest to Baptists is the one that would establish tax exemptions for church nurseries, day care centers, kindergartens, family life centers, and activity buildings. The bill in the House started out to exempt also all residences owned by churches for all their ministers. It was amended to establish an exemption for "the house," however. In the Senate a bill still provides exemptions for all residences.

Following a resolution concerning pornography adopted last fall by the Mississippi Baptist Convention, pornography bills were introduced in both houses of the Legislature. The Convention's resolution had little effect, however, and all pornography bills in both houses died in committees.

The work of the Legislature seems confusing and complicated to the average voter. It is of utmost importance to every voter, however. We must be involved by staying in touch with our elected representatives so that they can know how we feel.

Letters To The Editor

Dear Editor:

In a recent Mississippi Club meeting, the members of the club brought up the fact that approximately half of the student body here at the seminary is originally from the state of Mississippi, and that many of the students in all areas of study are anxious to be of service in churches.

We know there are many churches in the state that are in need of pastors, ministers of music, education directors, youth directors, and associate workers in possibly all of these areas of work. We feel that one of the real problems in getting these churches together with the students who are ready to serve is a lack of communication. It seems to be to a certain extent that the churches in Mississippi in need of church staff members are not aware of us.

This is where we believe that The Baptist Record can be of help to us. We would like to request space in future publications for the attached announcement to be printed.

We believe that because your publication reaches into the home of most Mississippi Baptists, we will receive many requests for the bibliographies, etc. of individuals who can fill the needs of Mississippi churches.

We hope that you can help us help ourselves and help many Baptist churches in Mississippi by making this announcement for us.

Mississippi Club
New Orleans Baptist
Theological Seminary
New Orleans, La. 70126

Dear Editor:

The Westside Baptist Church in Great Falls, Mont., needs a bus for its youth ministries. We would prefer to purchase a new or good used bus, approximately 60 passengers. Call or write the church at 922 6th St NW, Great Falls, Mont., 59404. PH 406-761-5208 or call Pastor Eddie Neese, 406-453-9462.

Book Reviews

THE ART OF MANAGEMENT FOR CHRISTIAN LEADERS, by Ted W. Engstrom and Edward R. Dayton; Word Books, Waco; 288 pages; \$6.95.

This book touches on almost every aspect of management. It seeks to establish that setting goals for individuals and for organizations is a high priority for anyone in Christian management. In addition to the emphasis on goal-setting is an additional emphasis and instruction in how to lead by objectives.

GOOD NEWS BIBLE, Today's English Version; American Bible Society; \$2.50.

This is an attractively bound complete Bible version of the popular Good News New Testament. The Old Testament is illustrated as was the New Testament before it. It comes in gold-hardcover, flexible binding, and black hardcover.

WHERE ARE YOU, GOD? by Elizabeth Elaine Watson, with pictures by Ronald R. Hester (Broadman, \$2.95, 31 pp.) A tiny child searches for God, and finds Him everywhere.

THE GREAT GLASS TRAP FOR MILLIONS



Faces And Places

By Anne Washburn McWilliams

On High Street, where the flags fly beside the Walter Sillers Building, stood the house where I lived in the winter of 1954. My landlady was Miss Mattie Bailey. Later J. J. Lipsey, son of P. I. Lipsey, wrote me that Miss Mattie helped to mail Baptist Records from that same house when her father, T. J. Bailey, was editor.

I've heard that in early years Sam Brown delivered the Baptist Records to the Jackson Post Office, first in a wheelbarrow and later in a mule-drawn, two-wheeled wagon. While the papers were printed in Vicksburg, Ulysses Tate and Robert Burrus would go to Vicksburg in a truck every Tuesday night to haul the papers to Jackson. Ulysses, who worked for the Convention Board 16 years, died a few years ago. Robert, who retired after 19 years' work at the Baptist Building, lives at 1618 Topp Avenue in Jackson. Leonard Thompson succeeded Robert 13 years ago.

I'll never forget my good friend, the late J. E. Lane. He was Baptist Record business manager, and had worked for the Convention Board 22 years when he retired in 1963. Until 1965, a group of nine or ten women addressed the records on Wednesdays with hand-operated Wingmailers. Wednesday mornings in the Baptist Building, the Mailing Department would be a center of furious activity, and Jimmie Lane would be in the center of it all.

Sometimes the aroma of home cooked food would drift up the hall, and we would know they were having a covered dish luncheon in the Mailing Department. Mr. Lane would plan the menus for those luncheons, and the ladies would each contribute a dish.

His generosity, always in evidence, would overflow at Christmastime. I have a cranberry-colored glass bowl. When I look at it, I remember Mr. Lane's face that year he gave it to me. His eyes twinkled and he smiled a conspiratorial smile. "Anne, when you get a minute, come back to my office." When I did, he handed me the bright package that contained that bowl.

retrained as editor. Lipsey was a scholar and his editorial voice was highly respected not only across Mississippi, but also throughout the Southern Baptist Convention. In 1935 when the depression had brought serious circulation problems, A. L. Goodrich was employed as circulation manager, and when Lipsey retired six years later, he became editor. Goodrich was not only a master promoter, but also an able editor, and during his years with the paper, its circulation grew from 4,000 in 1935 to 89,000 in 1956. No man ever did more to take the Record a vital part of Mississippi Baptist life than did A. L. Goodrich. Death came suddenly, at a time when the paper's influence was continuing to broaden.

W. C. Fields also was a scholar, but perhaps his greatest contribution to the paper was in bringing to it the fresh touch of youth. Already the format had been changed to full newspaper size by Dr. Goodrich, and Fields took this, modernized the design, increased the use of pictures, and in other ways updated the publication, so that it quickly became one of the most widely read state papers, and one of the most attractive ones. Editorially he brought a fresh point of view, and the circulation continued to move upward. After only three years he left the paper to join the staff of the SBC Executive Committee in Nashville.

Associates Share
Through all of these years, and even to the present moment, one finds a host of other workers, laboring side by side with the editors, in producing the paper. These include associate editors, business managers (first called "Proprietors"), circulation managers, mailing personnel, secretaries, printers and others, all of whom had a vital part in the production of the publication each week. While these individuals seldom ever are named, they have been able associates to the editors, and honor is due them. For example, one stands almost in awe as he looks at the thousands of words in the early issues and realizes that every letter was set by hand. Moreover, all early copy preparation, and all early

In This Issue

Baptist Record subscribers have now received the third of four issues to be published in observation of the paper's 100th anniversary. These pages add up to 28 that have been published thus far, and there are 12 more to come in the final issue. This will make a total of 40 pages.

It is hoped that readers will have preserved the first two issues to be added to this one and the final one next week. None of us will take part in the next centennial observation.

A limited number of copies of each issue are being preserved and will be available in the total package for 50 cents each. Those agencies sending congratulatory advertisements will each receive one.

There is no way of measuring the influence that has been exerted by the Baptist Record during these first 100 years. We hope it will continue to be a medium of positive influence in mat-

ters of the Lord's work. We will continually strive to make it so.

This issue also carries a full-page advertisement concerning Colleges, Seminaries, and Schools Day, which is Feb. 20. Again, there is no measuring the influence that our Southern Baptist educational institutions have provided over the years of their existence. From the beginning of the time of the Southern Baptist Convention its leaders have recognized that if the denomination is to thrive and make an impact for the Lord it must have a means of educating its young people. Colleges, schools, and seminaries were begun; and they have developed into some of the finest institutions of learning in the world. The four colleges in Mississippi are known the world around for their work, which is exhibited in the lives of the graduates of these institutions. Many of them are missionaries at work all over the globe in witnessing

efforts for the Lord.

During the Evangelism Conference last week Landrum Leavell, president of New Orleans Seminary, paid tribute to Mississippi Baptists and the influence of their colleges. He pointed out that there are more young people enrolled in the seminary from Mississippi than from any other state. There are more graduates from Mississippi College than from any other school, and in second place is William Carey College.

A special salute is due our four colleges on Southern Baptist Colleges, Seminaries, and Schools Day.

Neither the Baptist Record nor the schools, however, can afford to relax on past laurels. We must keep moving on with the goal in mind of attaining greater heights in Christian influence in a more positive way than ever before.

From A Former Editor

A Century Of Noble Service

By Joe T. Odle

For one hundred years The Baptist Record has served Mississippi Baptists and Southern Baptists. It has been a century of noble service.

The paper was born out of the conviction of strong leaders in Mississippi Baptist work, that a convention publication was needed. There had been other Baptist papers in the state, but none had received convention financial support, and while each one served well for a little while, all had failed.

Several years before the Record made its appearance, an agreement was developed between the Mississippi Baptist Convention, and J. R.

Graves, editor of The Baptist in Memphis, to have a Mississippi page in that periodical. This was a very satisfactory arrangement, and the page was ably edited by General M. P. Lower of Blue Mountain. The Baptist gained a wide circulation in the state. Nevertheless, in the mid-seventies there was a growing feeling that Mississippi Baptists needed their own publication, and at the 1876 convention a committee was appointed with the responsibility of seeking to launch the venture.

Publication Begins
While there was some opposition, and many fears, the committee forged ahead with the project. Rev. J. B. Gambrell, pastor of the Oxford Church, was persuaded to accept responsibility as editor, while Prof. M. T. Martin of Mississippi College was chosen as Proprietor or Business Manager. Gambrell moved to Clinton as pastor of the church there, and it was from there that The Baptist Record was launched the first week of February, 1877. Since that time, with few exceptions, (once it was suspended for several weeks during a Yellow Fever epidemic) it has appeared each week, and has grown from the few hundred copies of the early issues to the more than 121,000 now being published each week. Approximately 5,000 issues have appeared during the 100 years of the paper's life.

From the very beginning the main purpose of the Record has been to serve Mississippi Baptists. It has worked with the churches and pastors, and with the convention institutions and agencies. It has been a source of information and inspiration; it has

taught and interpreted; it has promoted and challenged; it has praised and scolded.

The paper has had part in every major movement and event in Mississippi Baptist life during the century of its existence. It has reported the growth of the churches and of the convention work. It has participated in every program of advance. It has aided all institutions and agencies by carrying their stories, and giving to them its editorial support. It has been involved in every major problem or dispute that has arisen in the convention during these years, and has been a calming force, and a power for unity. The paper has been open for letters to the editor and other material which made it a forum on many issues.

The Record has shared in the many advance programs of Mississippi Baptists and Southern Baptists which have developed in this 100 year period. The great missionary advances, such as the formation of the State Convention Board, the 75 Million Campaign, and the establishment of the Cooperative Program as a basis of convention support, all had strong backing by the paper. It shared in the debt paying programs during and after the depression. It has been a voice for orthodoxy, and a continuous champion of Christian citizenship and moral right. In the years when sentiment was developing for prohibition of the use of alcoholic beverages, both in Mississippi and on the national level, the Record was one of the strongest supporters of the cause. In its early years there was much discussion of doctrinal issues in its pages, and we would dare suggest that one of the reasons for the sound doctrinal stand of Mississippi Baptists

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was the leadership and direction of the Record.

Editorial Leadership

Outstanding men have filled the editorial chair during these 100 years. J. B. Gambrell was a strong leader in many ways, and in later years became well known as one of Southern Baptists' best known and most influential leaders. After serving as editor of the Baptist Record for sixteen years, which also included some pastoral work, and a period as secretary of the convention board, he left the state to spend a few years as a college president in Georgia, and then moved to Texas where he spent the remainder of his life as a denominational leader, editor, and Baptist statesman. Late in his life he served for three years as president of the Southern Baptist Convention.

Other stalwarts carried the paper through its

Names In The News

G. M. Thrower (Mike) has accepted the call of Sunflower Church, Sunflower Association, as pastor. He and his wife, Frances, are now on the field in Sunflower. Thrower is a graduate of Mississippi College and New Orleans Seminary. He previously served two years at Thomastown Church.

Missionaries Mr. and Mrs. Curtis Dixon have recently moved to Alges, Portugal, where they will be on loan to the Portuguese Baptist Mission (organization of Southern Baptist missionaries in Portugal). They are awaiting visas to return permanently to Angola. Dixon has made several visits to Angola since all Southern Baptist missionaries evacuated the country in August 1975. However, it has not been possible for them to return on a permanent basis. The Duxons are from Oklahoma.

Kenny Garner has been called as pastor of Tiplersville Church. Sons of Mr. and Mrs. Wilbur Garner of Brunswick, Georgia, he is married to the former Patsy Merritt, also of Georgia. The Garners have two children, Melissa and Jason. At present Garner is enrolled in the Th.M. program at Mid-America Seminary, Memphis.

C. R. Wicker, pastor of New Zion Church, Lawrence County, since 1973, has moved to Route 1, Winnboro, La., to become pastor of the Magnolia Church.

Charles M. Bagwell, pastor of First Church of Sumner, has been named pastor of Mt. Vernon Church in Columbus. Bagwell is a graduate of Mississippi College and holds a master of theology degree from New Orleans Seminary. He formerly pastored churches in Eupora and Bellefontaine.

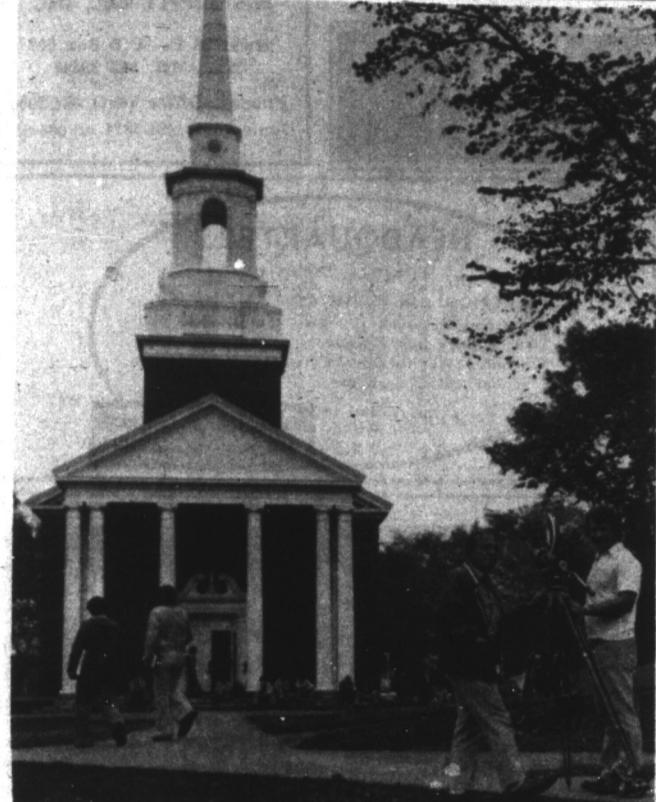
John S. Rasco, pastor of First Church, Odessa, Texas has been elected chairman of the board of trustees of the Southern Baptist Convention's Annuity Board, ac-

cording to Darold H. Morgan, president.

George N. Welch is again living in the Hattiesburg area. He suffered a heart attack in 1975 while pastor of Highland Park Church, Louisville, Ky. Since then he has been under close medical supervision and now his doctors say that he has completely recovered. He states

that he is anxious to preach or to serve any church in whatever way he can. He is available for interim pastorate, supply revivals, study courses, or pastorate. He may be contacted at 1009 Marilyn Drive, Hattiesburg, MS 39401 (phone 601-544-3915).

North Greenwood church has ordained as deacons William Poindexter, Kimbrough III and Norman Carnes. Following the service a Certificate of Ordination and a copy of *The Ministry of the Deacon* was given to each one. Walter Yeldell is pastor.



'Beyond Niagara'

Manning Chapel on Acadia University, Wolfville, Nova Scotia, will be featured in "Beyond Niagara" when NBC details the work of Canadian Baptists. The hour-long documentary will be aired from 5-6 p.m. February 20. The film, produced in cooperation with the Southern Baptist Radio and Television Commission, will describe the history, growth, and activities of Baptists in the country. —Radio-TV Commission Photograph

Calhoun City To Dedicate Organ

First Church, Calhoun City will dedicate their new Reuter pipe organ, February 20.

The Sunday morning service at 11 will consist of several anthems by the Sanctuary Choir, and a message by C. H. Cutrell, interim pastor and consultant in the Stewardship Department, MBCB. A luncheon will be served in

The many and contrasting tonal re-

Tupelo Pastor Accepts Call To Georgia Church

Billy T. Nimmons, pastor of First Church, Tupelo since 1971, has resigned in order to accept the pastorate at First Church, Dalton, Georgia.

First Church, Tupelo has experienced growth in all areas of church life under his leadership. The Sunday School average attendance has increased from an average of approximately 400 to almost 500 in regular attendance. The church's annual budget has increased from \$91,500 to over \$260,000. The church has completely remodeled the sanctuary, and is constructing a new family fellowship and recreation facil-

ity estimated to cost \$400,000. Over two acres of additional property have been brought.

In 1972 the church began its sponsorship of drive-in worship service at the Lee Drive-In Theatre—the first of its kind of state. During Nimmons' ministry there have been 441 additions to the church membership.

Nimmons has served in Division 10 of Kiwanis International as Lieutenant Governor; and for two terms was president of the Greater Tupelo Ministerial Association.

He has served as a member of the Christian Action Commission and is currently Chairman of the Committee on Nominations for the Mississippi Baptist Convention.

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Atlanta SBC Sets 75 Million Campaign

(Continued from page 1)
rightly enter upon the new service she is afforded an opportunity to render. Giving incidents of his personal experiences in Europe, he declared France and Belgium, as well as Japan, await the sending of the gospel. His conception of the greatest need is the enlistment of 100,000 men and women in the next five years to carry this gospel to the waiting lands.

W. D. Upshaw, congressman from the metropolitan district of Georgia, delivered the last address, and for forty-five minutes held his hearers with his wit and urgent appeals. Mr. Upshaw frankly confessed that he wanted the Baptist denomination in the South to beat the Southern Methodists, who begin their campaign for their centenary next Sunday, and he thought the Baptists could do it.

He argued that the \$75,000,000 program would give the Baptists a higher degree of self-respect, and would also increase the respect of the outside world for them. He appealed to his fellow Baptists to lead.

The above extensive program for missions, education, orphans and church buildings, does not touch the program already launched to raise a sum of \$5,000,000 for ministerial relief, and \$350,000 for a memorial to Roger Williams and religious liberty at Washington city. The ministerial relief fund has already been in process of being raised with considerable money already secured. The memorial fund, likewise, has been in operation for some time, with more than \$100,000 having been contributed in Washington city alone.

It was 11:20 when the vote was reached. There was a wearied feeling throughout audience but all rejoiced to be there.

The magnitude of the program is realized when it is remembered that this is more than the entire benevolent giving of the convention for its first 73 years of existence.

After the plan was adopted a commission of fifteen members was named to lay plans for and launch the campaign. Dr. George W. Truett was named chairman, with one member from each state.

(Historical afterview:)

The enthusiasm, excitement and support which this campaign aroused and received is found in what followed.

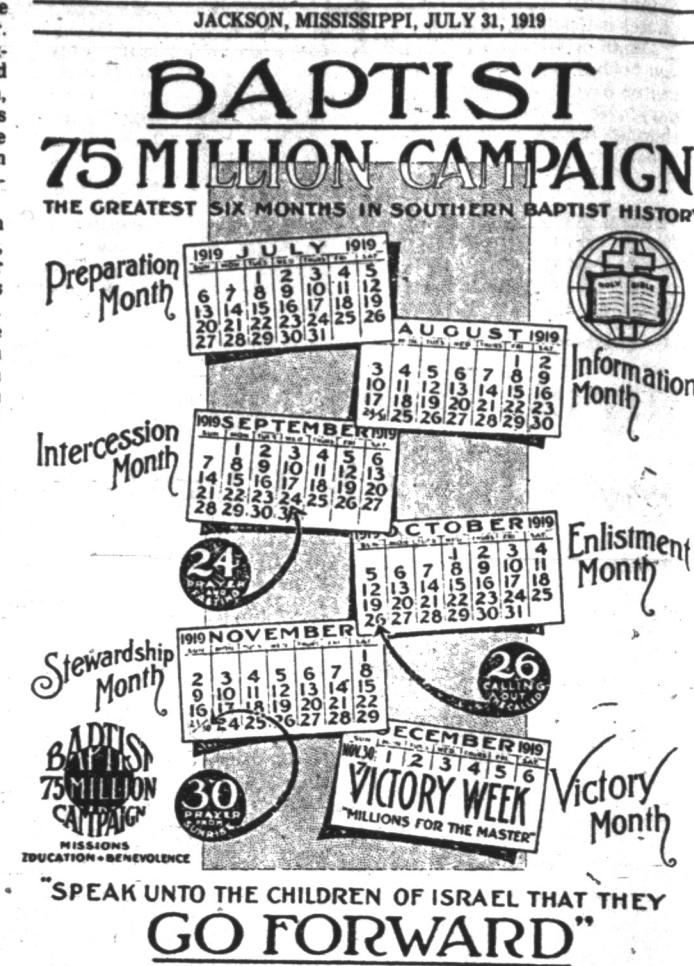
In the Baptist Record of May 22, editor P. I. Lipsay expressed his support in the following editorials:

BEGIN AT THE RIGHT PLACE.

Now that it is assured that we are to have a \$75,000,000 campaign among Southern Baptists for our missionary, educational and benevolent work, let us be sure that we begin at the right place. Already there is a disposition to feel a sense of pride in our big undertaking: possibly a little elation that we have in our plans surprised some of our friends and neighbors. This is exactly the wrong way to begin. Not only is it well to remind ourselves of the king's caution to his braggart enemy, "Let not him that girdeth on his armor boast himself as he that taketh it off," but if we succeed, as we must, we are still to know that we have been late in beginning. It is said that when Gen. Pershing was in England on his way to France, a young woman who came to take him out in an automobile was mildly reproached with being three minutes late. Her quick reply was that ought not to disturb him seriously as he was three years late.

This brings us to what we started out to say: That we are late in our plans and slow in performance. This is not simply a misfortune, not an error only, not just a mistake: it is a sin. It is a sin against God whom we have refused to obey in the command to give the gospel to the whole world, for whom it was intended, to whom it belongs, for whom Christ died. We cannot start out on this new crusade with any pleasant feeling of pride and satisfaction in our past. Truth requires that we first make confession of our sin in not having done what we were commanded to do. If we had previously spent more time in confessing our sin of disobedience and failure instead of congratulating ourselves in our annual reports, like the Pharisee in the temple, we should have secured forgiveness and the favor of God on our work.

It is for this reason that we urge our people now at this beginning of what we hope is a new era in our work to make confessions to God for our sins of the past, and pray to him for and accept of him forgiveness for them. We have not believed the promises nor accepted literally the commandments of Jesus. We have not in our hearts felt the divine compassion for lost men. We have covetously withheld from our Lord that which belonged to Him and which was necessary to send the gospel to the ends of the world. We have sought our own ease; we have avoided sacrifices; we have hastened to be rich and treasured it for ourselves. We have been afraid to trust God with our money and have feared to commit our temporal interests into His hands. We have not sought first the kingdom of God and His righteousness. If we are true to the facts, to God and ourselves, we must begin with confession of sin. The foul places of the past and present must be cleansed and disinfected.



"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD"

OUR BIG PROGRAM.

The world has already heard of the plan of Southern Baptists to put \$75,000,000 into their benevolent work in the next five years. There are several things that we ought to get clear in the beginning. In the first place.

What Is It For?

Briefly, it is what the churches propose to give outside their own local expenses. It does not include anything that is spent in and for any person or object within the local congregation. It is for the people and for other objects. It is not for pastors' salary nor sexton, nor the building or improvement or upkeep of your house of worship. It is not to pay for your music or protracted meeting, or fuel or lights, or the poor of your congregation. It is to go outside of yourselves. To be sure local expenses must be met; but not out of this \$75,000,000.

Is It Needed?

This question hardly needs to be asked, but may be anyhow. It may be briefly answered by saying that any one of several departments of our work could absorb it and then need to call for more. The one item of Christian education alone in our hand could use every cent of it and hardly meet the demands. Not one in ten of our young people goes to high school, not one in a hundred goes to college. They need to be drawn out and then sent and kept in school. The same need for schools is multiplied if we look to other lands, in some of which not more than one in a hundred thousand can read and write. The hospitals alone could use every cent of the whole amount. And, then, regular mission work, state, home and foreign, has hardly been touched. We will need immediately as much more when this amount is raised.

Can We Do It?

These questions would seem to answer themselves in the light of recently past events. We have raised billions of money in this country in the past two years, many millions of it in the South, and are no worse for it, but probably better. One-tenth of the income of Southern Baptists would raise in one year more than the entire amount which we are asked to give in five years. The proportion which Mississippi ought to give would be something like \$5,000,000. This would mean a million for education, a million for hospitals and orphanages and old preachers, and three million for state, home and foreign missions. It ought to stir our blood and thrill our souls!

How Can We Do It?

By beginning right and sticking to it. We must start on our knees and stay there. We need to confess our sins of failure, of littleness, of indifference, of wordliness, of covetousness, of self-seeking; and we ought to forsake our sins.

We ought to be deeply grateful to God for the blessings of the past, that we have the gospel and all that attends it in our land and in our homes. We ought to thank him for his blessings on the labors of our hands, for the way he has prospered the little that we have done. We ought also to thank him for the larger vision and the glorious opportunity that is ours today. This gratitude ought to lead us to larger consecration and endeavor.

We have got to have a period of preparation, of publicity and education. Fortunately, providentially this is given us just now. The spirit of the Lord was on his servants at Atlanta

and they launched out on a great program. It is for all our people now to take it up and carry it through. I can be preached in every pulpit, prayed in every church and home and kept to the front in every one of our papers. And now must the spirit of the living creature be in the wheels. It must be made to go.

Effect on the Budget.

Some are asking what effect will this campaign have on our budget. Probably each church will answer this question for itself. But it would be a calamity for this or anything to injure the budget plan which has been built up with labor and pains and which is working admirably. There is no need for it to interfere. The budget is usually put on January 1st. All of them could be, and the work of the churches coordinated. If the big campaign is put on in December or January it can be included in every church budget. It becomes the budget or that part of it which provide for all outside the local interests. The whole working of the big program may be made to coincide with the budget plan of the church and the entire amount raised. It is understood that while the raising of the \$75,000,000 will require five years, we do not take five year subscriptions, but only a definite part of it each year, repeating the campaign from year to year. This gives elasticity and freedom. Nobody is tied up for a long period and the way is open for annual growth.

A Century . . .

(Continued from page 4) thrilled to the challenges of great programs that were launched, and have rejoiced with the messengers as reports of achievement were given. I have watched the birth pains of new institutions and have seen them grow into mighty forces. It has been an exciting and exhilarating experience and I have come from it with a new appreciation for the paper and the men and women who produced it, and for all of those Baptists of the past century, who laid the foundations and built the churches, the institutions, and the programs, which make Mississippi Baptists what they are today.

Through it all I have seen the Baptist Record as a voice that ever sounded true, and as an instrument which failed not in its ministry of continually serving our Lord Jesus Christ, the churches and Baptist people of this state and far beyond.

The Baptist Record has served Baptists for a century, and has done its job well. I am grateful for the privilege of having had a little part in that service in one period of the century.

For Colds take 666

USE ELECTRICITY WISELY

Only you can determine the amount of electricity you use. Electric power is a valuable resource, so conserve it whenever possible. A few tips:

Make sure your home is properly insulated . . . keep thermostat at 68 degrees in winter, 78 degrees in summer . . . conserve hot water and use appliances wisely. For a free folder on how to save, contact your nearest M&L office.

Dr. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, was chosen as chairman of the campaign.

Every state was organized for action. Also every association.

Decision was made to set the first week of December (1919) as the date for victory in pledging the \$75,000,000, with the money to be paid over the next five years.

Each month before the Victory week was set for special emphasis. July was Preparation Month; August, Information; September, Intercession; October, Enlistment; November, Stewardship; and December, Victory!

Rallies were set in the states and even associations.

The Baptist Record, and we are sure, every other state paper, gave unlimited space, week after week to the campaign. Editorials, articles by Southwide and state leaders appeared regularly. The state executive secretary gave his column to continuous promotion.

Quotes were suggested for each state, and these were divided to associations, and even to churches. No church was told what it must give; each had a suggestion of what leaders hoped it would give.

The goal for Mississippi was \$350,000.

Enthusiasm mounted, as the weeks passed, and it soon became evident that Southern Baptists would go, even beyond the goal of \$75,000,000.

Some churches and even associations reported their goals reached and surpassed, even before Victory Week came.

When it was over, Southern Baptists had pledged the tremendous amount of more than \$93,000,000. Never before in history had any denominational group done anything like that. Indeed, none had even dared attempt such a program.

As we look back now, we know that because of depression which hit the South in the early twenties, only \$58,000,000 of that \$93,000,000 was ever paid, yet this is a tremendous accomplishment, since the convention

Doors Of Debt

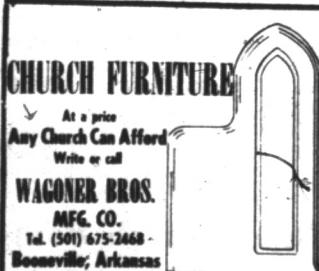
(Continued from page 2)

climbing back up. The situation was compounded by the tragic Carnes steal of almost \$1,000,000 of Home Board funds.

Leaders did not for one moment accept the idea of default, but determined that eventually every debt would be paid. Programs were cut and expenses pared, in order to live with the situation, while at the same time saving as much as possible of the work.

In the mid-30's the "Baptist Hundred Thousand Club" was formed, with the concept of seeking 100,000 Southern Baptists who would give \$1.00 a month, over and above their regular gifts, to help pay the debts. This idea was proposed by Dr. Frank Tripp, then of Missouri, and he was chosen to lead the campaign. While the full number of 100,000 never was reached, tens of thousands were enlisted, and the money to pay the debts began to come in. This, added to other funds which became available as the economy improved, gradually liquidated the debts, until final victory came.

About four years ago Mississippi launched a movement called the "Now Club" with same idea for the state, that had been used in the Hundred Thousand Club for the SBC, namely the payment of all debts. Thousands of persons were enlisted, and the state convention now is debt free.



had given to denominational causes in five years, almost as much as it had given in the entire 75 years of the preceding history.

Moreover, this campaign showed what Southern Baptists could do, when they set their hearts to great tasks. And it was the beginning of the great mission support which unites the convention today.

It was true that debt embarrassed the convention for many years to come, because programs were projected on the basis of pledges instead of actual receipts, but now these debts are gone, and the convention is stronger because of the struggles through which it passed.

AFRAID OF GOING DEAF?
Jackson, Miss.—An offer of special interest to those who hear but don't understand words has been announced by Capital Hearing Aid Center. A model of the smallest aid of its kind will be offered to anyone answering this advertisement. Write today to see how tiny hearing help can be. It actually weighs less than one-third ounce and all in the ear . . . no tubes or cords. Thousands have already been helped. Write today to Capital Hearing Aid Center, 708 East Fortification St., Jackson, MS 39201.

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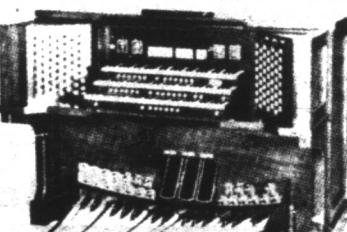
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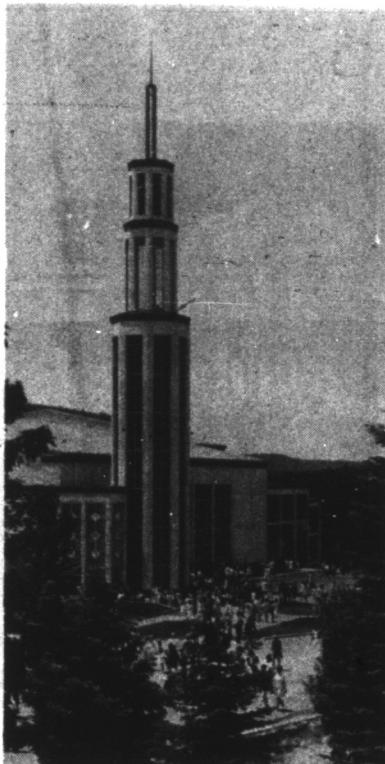
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Sunday School Lesson: International For February 20

Power To Transform Life

By Wm. J. Fallis
Mark 8:34-38; Luke 19:1-10

Sir Alfred Zimmern was a famous professor of international relations. Someone asked him one day, "What in your opinion is the greatest obstacle to the building of enduring world peace?" His answer was, "The small-scale individual." He was not talking about the short person but the person who is "little" because of self-centeredness. Such a person, Dr. Stanley Jones said, "is constantly projecting his inner conflicts into outer relationships, and when this takes place in small-scale individuals in authority, then they create chaos on a wide scale." Cramped in his view of life and satisfied with self-centered goals, the small-scale person will foster tension and resentment. Such a person needs



God's transforming power.

The Lesson Explained

A Curious Man In A Tree

(Luke 19:1-5)

On their way to Jerusalem, Jesus and his disciples came to Jericho, about six miles from the Jordan. It was an important city on the main highway westward to Jerusalem, and the winter capital of the Herods. Many people were following Jesus, who had just given sight to Bartimaeus, and one short man could not get through the crowd to see him. So, Zacchaeus, an official in Rome's tax collection service, ran ahead of the crowd and climbed the short trunk of a fig-mulberry tree and clung to one of its low branches. He had to see—the teacher and healer, and he risked embarrassment to do it.

When the crowd arrived, Jesus looked up at the rich Jew and told him to come down because Jesus planned to be a guest in his home that day.

A Changed Man On His Feet

(Luke 19:6-10)

Because he was scorned by his fel-

low Jews as an employee of Rome, Zacchaeus was pleased to be noticed by the famous, young rabbi, and what an honor to be his host! Jesus had called him by name and without any censure. But the crowd felt differently. Not only was a Jewish tax collector considered a sort of traitor, he was also suspected of padding tax bills for his own benefit. He was a sinner, but Jesus was going to his home, defying community prejudice.

We don't know when "Zacchaeus stood," but it may have been after the meal and much personal talk with Jesus. But what he said was shocking: he would give half his property to the poor, and in those cases when he had defrauded anyone, he would repay four times the amount. Hearers must have gasped at such a declaration; they never dreamed that a tax collector could be changed that much: Jesus pointed to the religious significance of the statement. Zacchaeus was a son of Abraham and his name meant "pure," but he had let his lust for money and power alienate him from God and his

brethren. In a real sense he was lost, but his response to Christ had saved him. Jesus added: "The Son of Man came to seek and to save the lost" (TEV).

A Life Lost For Christ

(Mark 8:34-36)

Zacchaeus is a vivid illustration of the transformed life, and in this passage from Mark, Jesus states the principle involved in commitment to him. It begins with rejecting self-centeredness, then shouldering the Jesus way of living and dying as though it were our own cross, and finally following Jesus as the only pattern or pioneer of life. The disciples understood the cross figure better after the crucifixion. The Galilean was not calling them to a casual relationship.

Jesus was saying: "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe" (NEB). He was not saying that a person should be careless as to safety, but that if saving one's own neck were more important than taking a stand for Christ's way, he would be lost. But if a person should lose himself in behalf of Christ and the good news, he would inherit real life. Gaining the whole world of wealth and honor would not be worth the loss of that real life.

Devotional

And Jesus Pioneered

By James Porch, Pastor, Northside, Clinton

Growth in our churches is often measured by the gain in warm bodies, multiplication of cold cash, or the erection of new aesthetic monuments. Over against these often used criteria for religious success, we need to focus in on the Christian's only legitimate personal growth model, Jesus Christ. If we are serious about the claims Jesus has on our lives, we have to encounter and embrace His growth principle.

To desire to be a Christian and at the same time to refrain from growing is tantamount to being content to having a saved soul and a lost life, if that is possible.

But what is the Jesus growth premise? We label Luke 2:52 as a window into Jesus' mystery years, those years from age 12-30. We usually regard the eighteen year period a time when Jesus "advanced" (KJV) or "grew" (TEV). Yet these translations do not adequately convey the real maturity of the Nazarene. Rather, the word in question describes the labor of a group of pioneers cutting a trail to make a road. Thus, we may conclude that Jesus' mystery years were a period of pioneering or clearing the path for His ministry. This defeats the often taken for granted idea that He just appeared fully grown at thirty. Surely we cannot ignore the Nazarene epoch and write it off as the necessary time spent to bring Him to manhood. Instead, Jesus, as the pioneer hacking out a trail for His life, gives us a new dimension of the meaning of growing up.

Here we recognize that His growth was not automatic but required intentional effort. This is so applicable to people who live in an age of automation. Next we must learn to appreciate the fact that to grow is to encounter difficulties and obstacles just as pioneers blazing a trail meet the brush, vines, brambles, and irregular terrain that frustrate their efforts. Innate to a pioneering growth is the essential of hard work. As the gospels never reveal a passive Christ, then most assuredly we may conclude that His attitude toward diligent effort was acquired in those formative years. Finally, we must imprint upon our minds that to grow according to the growing Jesus means always moving on. A pioneer loses his credentials when he stops confronting the frontier.

Luke went on specifically to outline the total maturing of Jesus by noting that He pioneered in wisdom and in stature and in the grace of God and man. These words were very carefully chosen to represent all of the total potential growing areas of Christ's life. It is interesting that no options were offered. Finally the flow of the verse indicates that the different features were closely integrated to give His life a beautiful harmony.

Ocean pioneers crossed uncharted waters to come to this continent. Bold people pioneered to push back the western frontier. Daring revolutionaries forged a nation. Men and women of our own century have challenged space and the artic. We are part of a pioneering people. But where are the Christians willing to pioneer in personal growth in the tradition of the Galilean?



1,000th Enrolled

Ricky Gray, pastor of Cato Church, Brandon, was the one thousandth enrollee at New Orleans Seminary. Gray is one of the record breaking 1,181 students enrolled at the seminary. The figure represents a 22 percent increase in enrollment over a year ago. New Orleans leads the six seminaries owned and operated by the Southern Baptist Convention in overall enrollment increases for the year 1976. —NOBTS PHOTO.

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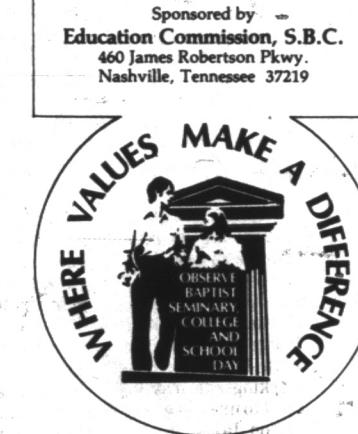
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Sunday School Lesson: Life and Work For February 20

The Rich Young Ruler —A Misplaced Trust

By Bill Duncan
Long Beach, First
Mark 10:17-27

Recently I read a book called *The Art of Asking Questions*. The book was to help me write out a questionnaire. I learned to appreciate people who have the responsibility of making out tests and surveys. You must know something before you can ask good questions. If you know how to ask the right questions you

can receive the right answers. The story of the rich young ruler is very revealing in just the questions that are asked. The young man asked the right question and received the right answer but did not make the right response.

The young man came in the right manner. He came and knelt before Jesus. To kneel before another is meant to express deep respect, honor, and submission. The action said pub-

licly that the man had not come to chit-chat, but to receive something from Jesus. The word "asked" means the man began asking questions so that the conversation was extended.

"What must I do to inherit eternal life?" It seems that the question reveals that there was something in his life that he had not done. The question speaks of an unusual understanding of salvation. The words, "eternal life," refer to our common idea of "go to heaven." The word "inherit" shows that he knew the life would be God-given and not the result of privilege.

Never did any story so lay down the essential Christian truth that respectability is not enough. To test the person, Jesus quoted the commandments which were the basis of the decent, respectable life.

The young man said nothing to harm anyone. But the real question is, "What good have you done for people?" Respectability consists, on the whole, in not doing things. Christianity consists in doing things. That is where this man, and so many of us, fall down.

Jesus looked at the young man with all his sin and ability and loved him.

The love of God went out to him. It was a look of appeal, not anger. The look went right to the man's heart. He saw him as he was. Jesus wanted him—he wanted to help him. He wanted to lead him to the experience he was craving. Thus, Jesus loved him.

Jesus confronted the young man with a basic question, "How much do you want real Christianity? Do you want it enough to give your possessions away?"

"You need only one thing," said Jesus. "Go sell all you have and give it to the poor." What shocking words!

Before he could come and follow Jesus he had to become utterly dependent on God's provision. Then he would begin to live by true faith—trusting and obeying God, unshackled by things.

He became gloomy. His face fell. He wanted goodness, but so few of us want that enough to pay the price. He chose to keep his possessions, at the cost of grief and despair. The ruler who had refused the challenge of Jesus walked away and, no doubt, as he went the eyes of Jesus and his company followed him.

Jesus said, "How very difficult it is

for a man who has money to enter into the Kingdom of God." There is danger in prosperity and material things.

Material things tend to fix a man's heart to the world. He becomes so much interested in things that he cannot contemplate leaving them. If material things or possessions are a man's main interest, he is in danger of thinking everything has a price. Prosperity can so easily make a man arrogant, proud, self-satisfied and worldly. Remember the more a man has the more the responsibility rests upon him.

Who then can be saved? If this good man could not be saved, who then can? Jesus said, "If salvation depended on a man's own efforts, it would be impossible for anyone." But salvation is a gift of God which one must receive."

The man who trusts in himself—his possessions can never be saved. The man who trusts in the saving power of God can freely be saved.

To be a Christian means to invest one's life and trust the results to God. One who cannot trust God cannot be a Christian disciple.

Christian Higher Education

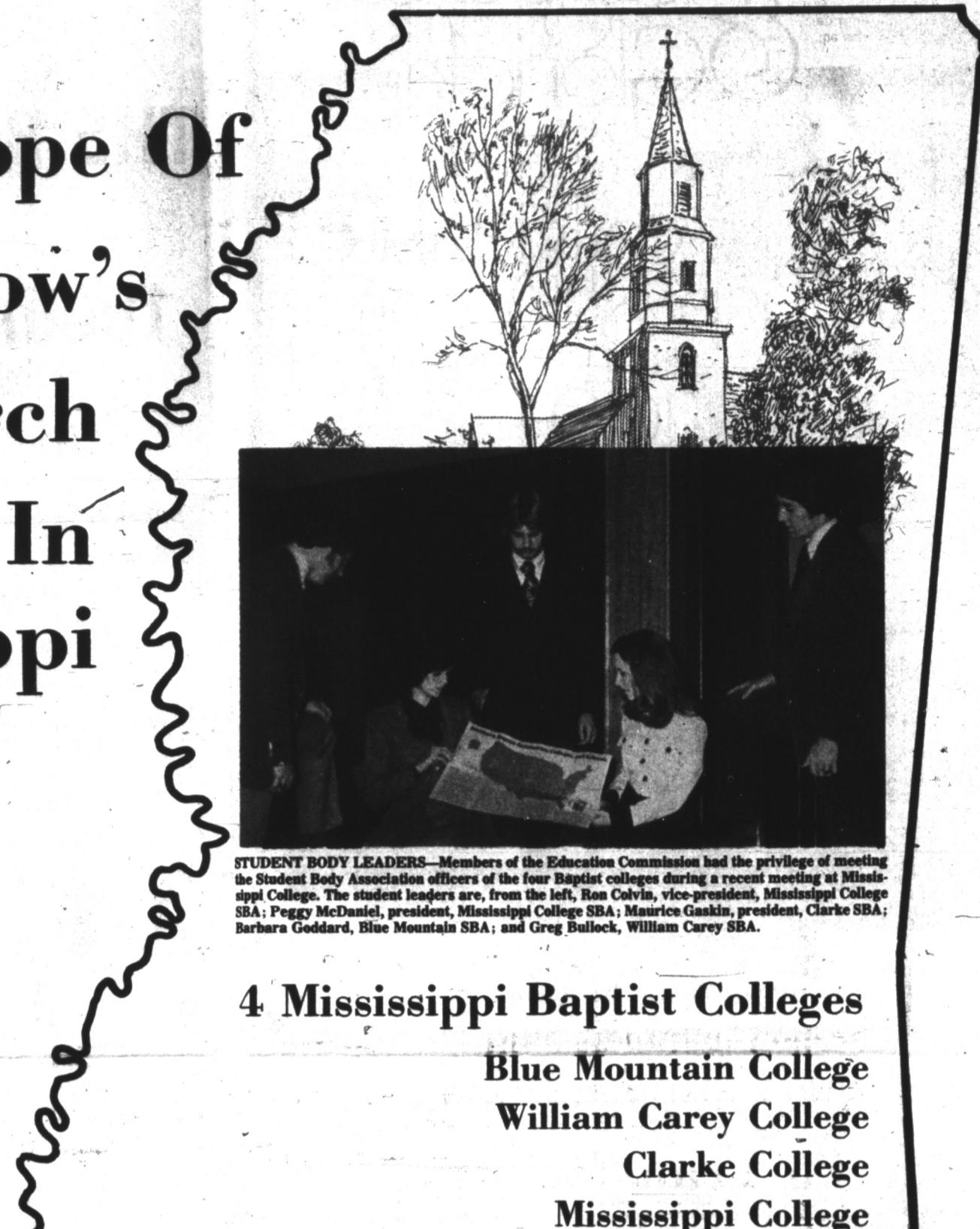
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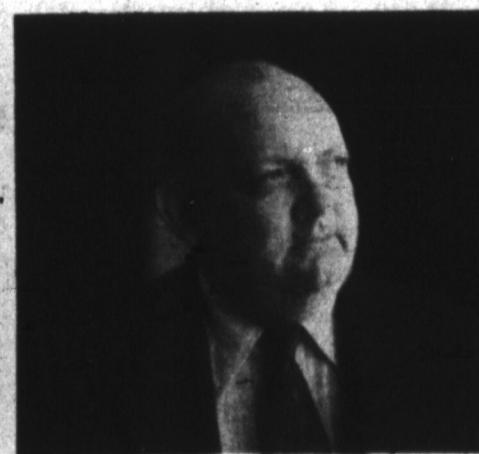
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Lewis Nobles
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